16: Müller--237 [3] U-3 (no date) 1910 Formosan Aborigines
116, 755, 791

If a member of the household is taken seriously ill, the desire of the spirits must be learned first of all. In one tribe of the Ataiyal group it is customary to call a female soothsayer to the bedside of the sick man; there she consults the fates. She holds a small bamboo cane between her knees and balances a round stone on it. If she is able to keep it from falling from the cane by moving her right hand, the evil spirit will not be able to harm the sick man. If the stone falls off, however, the sick man's fate is sealed.

19: Guérin and Bernard--561 [7] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 753, 755

The remedies for disease among the savages, are rest and a few prayers. If the patient does not have a family or a dwelling, his charitable neighbors build a hut for him where he can get well or perish in peace. If it is a case of small-pox, the whole hamlet flees as quickly as possible, and takes refuge in temporary shelters at some distance from the village; a line is drawn around the spot where the infection is raging, and only people who have already had small-pox are authorized to approach it. We asked one guard if the same person did not get the malady again, and she replied that once was quite enough.

22: Wiedfeldt--23-24 F-5 (1913) 1914 Formosan Aborigines
116, 755, 887 Atayal

They do not lack medical aid entirely. [24] Old women, called hamangoppu, of whom there are about 30 among the Schimptonoff, or one to every two clans, do not limit their activities to tattooing and prophesying with the aid of a bamboo wand whether the patient will die, or whether the young woman will have a child, etc., but they also dispense medicines compounded from herbs which they have gathered themselves. In return for them, they receive gifts valued at from one to two binto-an. [MC: ornamented clothing used as money]

39: Wiedfeldt--16 F-3 (1913) 1917 Formosan Aborigines
116, 755, 776, 787, 791 Atayal

Superstitions, fear of spirits, or similar things...are unknown to them. The old woman of the clan, the hamangoppu, tattooes, administers medicines in case of illness, and foretells whether the patient will recover, or whether the woman will have a child. She does this by dropping pieces of elder pith on a bamboo board which she holds on her knees and counting the number of pieces that fall. A raven that lights on a hut is considered an evil omen. This belief does not exist among the Chinese or Japanese. Their imagination has produced no other superstitions or spells.

51: Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

due to the fact that men have more difficulty in attaining a state of delirium (Oikawa 1935) obviously does not apply in Tavarong.

When a *šikawasai* is at his devotions, he wears special clothing and dances and prays. Sometimes wine, pigs, and rice-cakes are offered to the gods. The *šikawasai* often uses banana and ginger leaves to rub over the affected part of the patient. The patient fasts while under treatment, and his family observes a taboo on eating fish and vegetables and on sexual intercourse.

There are seven kinds of rituals used by the *šikawasai* to cure disease. The prefix *pa* in the following ritual names means "to do anything connected with a ritual".

1) *miriwai*. This is a five-day ritual in which the *šikawasai* prays to *maratau*.
2) *pamaratau*. This ritual is shorter than *miriwai* and, according to the informants, "less serious". The *šikawasai* dances and prays to the *tatakusan*, the ancestors.
3) *pasaer*. A simpler ritual than the above two and which lasts for one or two hours. It is used to cure sickness brought on by the god of millet (formerly the staple crop) as a punishment for wrongdoing.
4) *pakawas*. On the death of a *šikawasai*, the *šikawasai* god may tell a man with a chronically-ill offspring that that child should be shaman. This ritual is held to determine whether that course is correct. In it, the *šikawasai* consulted by the father prays to the *šikawasai* god.
5) *pasasidoi*. A simple spell to drive away the *karia* and to bring back and strengthen a person's *dogɛ*.
6) *padogɛ*. A prayer to one's *dogɛ*.
7) *mian?an*. The *dogɛ* of small children are not stable and are often lost. This ritual is performed to stabilize them.

The choice of the [illegible] to be used for curing a disease is determined by the result of *mi?ao* divination. Utsurikawa provides a detailed description of the Ami *mi?ao* (Utsurikawa 1938), translated as follows:

> The divinatory instrument is called *mi?ao* and consists of two parts. One is termed *ao*. A *ao* is a strip of bamboo, about 35cm in length, with a bamboo-joint at one end and the inside face whittled with a knife. The whittling starts from the end with the bamboo-joint, so that mane-like whittled fibres remain attached to the other end. The remaining unwhittled part of the bamboo strip thus becomes thin and string-like. The process for making a *ao* is rather complex. The bamboo must be cut at a definite period of the year. With rice, wine, and betel nuts as offerings, they pray to their ancestral gods. The bamboo is then smeared with cow's blood and must be kept away from women. During the next few nights, the maker must seek for dream-omens. The bamboo, the material for making a *ao*, is called *agas* in Tavarong and Kiwit. About five or six bamboos are bound into a bundle and hung above the fireplace for drying. The method of preparing a *ao* differs in other villages.